

**The Covenant Blessing.**

We seek the house of prayer, dear wife, the place  
we love so well,  
The sanctuary where we know our God is pledged  
to dwell;  
In Judah is His tabernacle, in Salem is His seat,  
And glory lingers everywhere He sets His kingly  
feet.  
No stately temple this of ours, no ritual pomp we  
boast,  
But as we pass within the doors we join a gathered  
host;  
Not only friends and neighbors dear, and dearer  
kith and kin;  
There meet us here sweet thoughts of those for ever  
safe from sin.  
Our son and daughter, and their child, are with us,  
love to pay.  
A brighter blossom never shed its fragrance on our  
way  
Than this fair bud, so beautiful, so winsome, and so  
mild,  
The covenant blessing we may claim for this our  
children's child.  
And as our tender hearts revert to scenes that lie  
behind  
Not often spoken of, dear wife, though seldom out  
of mind,  
We think on winter Sabbath morns how tears fell  
long ago,  
When first on little graves we saw the drifting of  
the snow.  
But now we smile or softly sing when hand in  
hand we sit,  
No darkness with its wing of cold across our souls  
to flit,  
As, counting up our treasures, dear, for earth and  
heaven above,  
We own that those were taken hence, as these were  
left, in love.  
Sometimes I almost lose myself when in the corner  
pew  
I look around the little church, so many faces new,  
So many young ones I see, the old are passing on;  
A little while, a little while, and we too shall be  
gone.  
So to the house of prayer, dear wife, with happy  
steps we go,  
Alike through summer's verdure and o'er winter's  
spotless snow,  
Jerusalem, Jerusalem, forget thee will not I,  
Till Christ the Lord shall bid me stand within  
Thy gates on high.

—M. E. SANGSTER.

**Some Defects of Spiritual Vision.**

BY V. M. REICHARD.

*Color-blindness.* This is a defect about which very little is known. When we come to know more about the true physiology of sight, especially the recognition of colors and shades we may be able to tell more about the condition known as color-blindness. That the condition exists as a pathological entity admits of no question. The Penn. R. R. Co. have found on examination that quite a fair percentage of their employees are afflicted in this way. I well remember a number of boys from Girard College who were shown as examples of this trouble. Some colors are as clearly visible to them as to any one but there are other colors which they cannot see. For instance: They can see the reds and yellows but not blues, or see blues and yellows but not reds, etc. Certain colors are to them as though the colors did not exist.

The unfortunate part about this trouble is, that it is absolutely irremediable by any resource known. He who is color-blind must remain so. If he is blind to red, sunset and sunrise lose for him their glories: if to blue the clear sky of May day is a sealed book. So with each of the colors and shades to which he is blind.

We find some of our friends in this condition spiritually. They are color-blind. They cannot see the beauties of earth or sky nor even the transcendent beauty of God's love for mankind and of the plan of salvation which Christ came to establish. They are blind to all colors. They live in that terrible shade of light known as mono-chromatic. If any one would like to know what it is, take a piece of sponge, saturate with alcohol, roll in fine salt and set on fire in a dark room. Hold it close to some person and you will then know the terrible light in which everything is seen by

the man or woman who is spiritually color blind. It is no wonder they think life is not worth the trouble of living. No bright flowers for them; no gorgeous skies; no green fields; no laughing waters; no forests robed in delicate greens or clothed in crimson and gold. All this is denied to the poor mortal before whose eyes is always burning this dreadful mono-chromatic fire. They do not make safe pilots for the gospel ship. Where the shoals and reefs and racks are marked by the various colored buoys they cannot discriminate. They cannot tell which marks danger and which clear water. From the "light house on the shore" they catch a gleam but they cannot tell the color of the light and do not know in what direction they are bearing. The course of the ship under such a pilot will be waving. The crew and the passengers, when the latter come to find out something about the course to be sailed over, lose confidence. They can see the buoys and the clear white light from the light house and they cannot understand why their pilot does not regulate his course by a proper consideration of those signals. The fact is, it is all one color to the man. He sees no difference in buoys, he sees no difference in the color of the flash from the light house. Poor is the chance of that ship. She will make but little headway. She will lie in the offing until some other vessel comes along and tows her into port. Then in an investigation it is found that the pilot is color-blind.

There is only one element which relieves the life of the color-blind. They are not conscious what they miss. Never having had the full enjoyment of colors. They are not conscious of their loss. My dear brethren and sisters how many of us are color-blind? Let us test the matter. If we can see each of the seven colors and can blend them in proper proportions we will have a clear, pure, white light. In this light we can see hundreds of years, and thousands of miles. We can see to Jerusalem in the time of Jesus. We can see the judgment hall. We can see the scarlet robe, and the crown of thorns. We can see the "place called Calvary." We can see the horrors of that terrible execution; we can see it all, in all its terror. Then we can pass before us all our sins, and see what their colors are, whether they be red like crimson or white as wool. Has the red all faded out after having been washed in the streams of crimson which we saw flowing from the person of Jesus? Can you see that you are clean? Are your garments spotless? Do you know that they have been made white in the blood of the lamb? If you are not sure, beware; there is a marked difference between the color of sin stains and that of spotless unity. My brother if you do not know your sins are washed away—if you cannot see the difference in the color of your spiritual garments you had better go to Jesus and let him test your color perception. There is this difference between spiritual and physical color-blindness. The last is incurable. The first Jesus can cure entirely. He makes his servants whole. He will give each one of us who will go to him such fine perception of color that he will not go wrong. All the guides and lights which he displays will be rightly seen and interpreted. We can guide our frail barks along the river of life and need fear no danger, though we must act as pilot. Jesus will at all needful times let a gleam of light, the Father's light house, shine on us and we will know just how and where to steer.

As we glide along calmly and peacefully we can appreciate the wonderful skill of the Divine artist. With eyes so trained by the spirit of God, that we can see all the shades of all the colors, life will be but one continued panorama. Earth and sky will blend in one grand harmony of color. The colors from below will vie with the colors from above and the devout soul of man will be forced to exclaim "Thank God for this beautiful world—Thank God for sunrise and sunset, for trees, and birds, and flowers. And oh best of all thank Him for restoring my sight that I can see my own littleness and the majesty of a Divine Father."

Fairplay, Md.

If the power and will to do hard work is not talent, it is the best possible substitute for it.

**An Exposition of the Prophecies.**

BY J. B. LAIR.

*Continued from last week.*

3rd. The purpose of his coming. I lay down as a principle, the fact, that as Christ did not come into the world, as much for his own glory as for the good and glory of man, so will he not come the second time alone for his own glory, but for the glory of man, as well as his own. Yet it is a fact that Christ and God will be glorified in Christ's coming and reign in the earth. Then in order to effect the glory of man, he must be placed in a position, or rather be made susceptible to glory. And as the Scriptures declare that the saints shall come with Christ, and teaches that the 'dead shall be raised' and that 'the saints shall meet Christ in the air,' it appears that the first thing to be done at Christ's coming will be to resurrect the saints. John says, 'Blessed and holy is he that hath part in the first resurrection.' Thus we see that it is only the blest and the holy that will be raised at Christ's coming, and in fact this is indispensably necessary for the fulfillment of the Scriptures, for they declare that the saints shall reign with Christ.

I give it as my opinion that Christ's coming will be phenomenal, to the extent of earthquakes, and probably other effects of his great power, demonstrating the fact that he has 'all power;' Zac. sustains this idea: 'And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it towards the south.' 14:4. 'And it shall come to pass in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea.' 8 verse. 'And the land shall be turned as a plain from Geba to Rimmon south of Jerusalem, and it shall be lifted up and inhabited' 10 verse. Here are three distinct phenomenal occurrences; first, the Mount of Olives will be divided, parting asunder, forming a great valley. second, there will be 'living waters,' (the River of Life) running both ways in the valley, part flowing into the Mediterranean Sea, and part into the Dead Sea. And third, the mountainous regions south of Jerusalem 'shall become a plain, and be inhabited.' These are all 'new things,' and they tend to show the power exercised by Christ at his coming, as well as the preparation for the 'thousand year reign.' These things will all be necessary to the preparation of that country for maintenance of the redeemed during the reign of the thousand years.

Ezk. gives some testimony concerning the effects of the water from the living fountain at Jerusalem, running into the Dead Sea. This prophet finds 'very many trees on the bank of the river;' this is the 'woods of life,' as the literal rendering is, but in reference to the river he says, 'These waters issue toward the east country, and go down into the desert, and go into the (Dead) Sea, which being brought forth into the sea, the waters shall be healed. Here we see that when this river of Life shall flow into the Dead Sea, 'the waters shall be healed,' Ezk. 47:8. The 9 verse teaches that the fish shall then live in the (Dead) sea just the same as they do in the rivers, 'and every thing shall live whither the river cometh.' 10 verse, 'and it shall come to pass that the fishers shall stand upon it from Engedi even unto Eueglain they shall be a place to spread forth nets, their fish shall be according to their kinds, as the fish of the great sea exceeding many.' Now take a map of Palestine, and look about half way along the west side of the Dead sea, and you will find the site of old Engedi, and just cross over to the east side, about opposite and you will likewise find old Eueglain; this settles the matter beyond a cavil. But to accomplish these last things mentioned, are not the real purpose of His coming, they are only a consequence of His coming and power. But, as we have already noticed in these chapters, the covenant, was made to Abraham's seed, and it will not be out of place to assert here that the covenant was fully sealed in the death of Christ: Hence the purpose of the second coming of Christ is to accomplish the full redemption of his covenanted people, for God